FIELD NOTES: MISCELLANEOUS

527 Christmas activities.

535 Christmas day itself was not marked by any particular activity save the women's tutaka and dancing. Post-Christmas activities have been the men's cricket matches.

Women's tutaka: The men of each village stay at home, and the women of each village, married, unmarried, young and old, including also an assortment of children, visit each village in turn not their own and dance for the men. They then eat and afterwards dance some more. The women of Yato thus visit Loto and Ngake, the women of Loto visit Yato and Ngake and the women of Ngake visit Loto and Yato.

526 Preparations: For about three weeks before Christmas day,
535 the women have been practising cricket in the afternoons and practising upaupa in the early evenings, later when the full moon came up, practising upaupa in the evening by moonlight. Men beat the gong and empty kerosene tins to mark the rhythm, and usually a crowd of men stand by to watch, pass witticisms or criticisms. The inevitable children play about among dancers or bystanders.

535 Dancing: Women's dancing is vaiau. The women stand in two rows, one woman behind the other, facing a leader who calls out directions for the dance and who also dances. (note that the women are in two single files) The dance movements are simple and there is little variety in the movements. They consist of brief waving hand motions, shuffling of the feet from side to side, or forwards and backwards, turning motions with a short jump, placing one foot forward and then drawing it back, and along with almost all these motions, wobbling of the backside and stomach from side to side, or else thrusting the backside forward and then drawing it back. Backside and stomach motions may be slow or quick according to the rhythm of the particular dance.

527 Tutaka: The men are looked upon as the hosts for the day.
574 The women prepare the talo for the feast, but a meeting of
[262] the men is held some days before Christmas to decide upon the other foods to be offered to the visiting women. In the case of Yato, the men decided to present fruits from Kotawa, nuts and deep sea fish. Christmas was on Tuesday. On the preceding Thursday, 30 lopas were commissioned to visit Kotawa, and bring back from there 60 nuts per man, also the necessary fruits, papaya and limes. Monday was set aside for fishing outside the reef, but the weather was too bad to venture outside the reef, so at low tide on Monday night, all the men went fishing inside the lagoon. The resulting fish was of poor quality, but it was the best procurable. Early on

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527 Christmas morning all went to church. After this the men
574 hurried back to their villages to set out the food. In Yato the feast was set out on forms in the mission meeting house.

Later in the morning, a beating of drums was heard, and the women from Loto appeared along the causeway coming to the village. They were dressed in white and each had round her head a tiale and a wala yei. They were accompanied by other women not dancers, dressed in their best, together with children. The women slowly walk round the village, looking in at each house, (the houses have been specially tidied up
827 for the visit)..tutaka is "to visit"... and then back to the ala
535 by the meeting house. The gong begins the rhythm and the women begin to dance. The dancing is without much enthusiasm at first, as the women gradually work up form. All the men of Yato group themselves round the women, watching and enjoying the spectacle. Then one or two lopas get up and dance with the women, dancing alongside them or in front by the leader. An old woman, a sort of chaperone, walks up and down the lines of dancers and reproves, with a switch on the back from a stick she carries, any unseemly conduct on the part of her charges. After perhaps half an hour of dancing, all stop to eat. The woman are conducted to the meeting house, and the men wait on them, urging them to eat to repletion. Eating finished, the women go back to the ala again and the dancing commences anew. This time there is much more enthusiasm and spirit in the dancing. Two files of lopas align themselves alongside the files of women and dance with them. Hip movements and backside movements of men and women become more pronounced and the dance most favored is one which finishes by the lopa placing his leg and foot around his female partner's waist, dancing meanwhile on the other foot, coming very close to her waist and thighs, he facing her, and then for both partners to thrust forward at the same time their backsides with short energetic movements, obviously imitating the movements of copulation. This movement appears to be much enjoyed by all and it is repeated over and over again, accompanied by much emotional excitement. (The chaperone was not in evidence at this time.) After much of this and similar mixed dancing, drums are heard announcing the visit of Ngake women. The Loto women stop, and go off to Ngake. Yato men hurry off to clear away the remains of the feast and to prepare more refreshment for the newcomers. Ngake women come into the village, tutaka, dance in the ala, feast, dance some more, with the lopa accompanying them, and finding opportunities for the copulatory symbolism. In this connection the following two incidents were noted:

527 In the morning the Loto women had danced in a place on the
535 ala where I could see them from the house. In the afternoon,
834 the Henrys [the resident agent and his wife] visited and sat
152 on the verandah. The Ngake women refused to dance where I could see them, and danced on that part of the ala which is hidden from our house by an intervening house. The reason: knowing the Henrys' victorian sensibilities, they knew full well that Henry would disapprove of the dancing. Rather than curb their fun, for which indeed there was no reason to do, they referred to remain hidden, an implication being, I think, that the women and men are fully aware of the sexual symbolisms involved in this apparently mild Christmas dancing.

The second incident: During the course of Ngake dancing, P [Pearl Beaglehole] went out to dance with the Ngake women. Yato men, half in jest, half in seriousness, begged her to leave and not watch their dancing, saying that she would tell their wives afterwards what she saw. The implication here being, one supposes, that the proper place for a Yato woman was with the other women of this village, who might enjoy themselves how they could for this day with men from the other villages, but that for this day at least, Yato men should have full right to enjoy themselves with women from the other two villages, unspied upon by a woman from their own village, who might later tell tales 'out of school'.

[178] Note that throughout this day of dancing in the village, there
[182] has been no suggestion that any actual promiscuity in the
[154] sexual sense has occurred. It is possible, however, that if the idea of tutaka dancing is old, occurring formerly perhaps, at the time of takalunga of the rising of the stars mataliki, when much dancing and sport seems to have taken place, then sexual promiscuity in connection with it very likely occurred also, and in this case a day and mechanism was elaborated for conventionalizing with social approval what would otherwise be likely to cause rents in the social fabric.

527 Finish of Tutaka: All three teams of women dancers proceed to Loto village, and dance competitively against each other to determine the best dancing team. Ngake was adjudged the best by the men of Yato, and the latter presented to the women of Ngake a shark-skin drum made by Makilae. The women danced until dusk and then the day was ended, save for a hangover of stomach disorders and mild fevers.

526 Men's activities: During the past weeks the men have been
461 also practising cricket, usually every afternoon and early evening. This in preparation for the series of cricket matches taking place on the three days after Boxing Day. During this practise period, other work has been at a standstill, and

informants have been unable to come to the school to talk two afternoons a week on account of the cricket. This for two weeks before Christmas. Other sport practise has been running and teka throwing in preparation for the sport program in the new year. On the days before Christmas, they have been busy getting food for the women's tutaka, and, along with the women, cleaning up village grounds and houses in preparation for the visit of Metua Henry's health committee of women. This visit duly occurred on the Wednesday before Christmas. In the week before Christmas, the people of Ngake lifted the la'ui on Ko and all went across to Ko for three days to collect nuts and talo, and to fertilize the beds with lau kotawa and to do more excavating of new beds. Loto also went to its motu on Wale to collect nuts, and Yato sent 30 lopas across to Kotawa on one day to bring back nuts.

Man's cricket continues today, December 28th. Tomorrow fishing to replenish supplies badly run short in the recent four days' holiday. New Year next Tuesday, embracing women's cricket and a three or more days' sport program.

New Year Activities.

Xmas activities closed on Saturday, December 29th. Monday was devoted to preparing food for New Year. New Year games started on Tuesday, January 1st. On this day was church, then all the people stayed in the churchyard, people from each village grouped under its own shelter. First there was imine, in which singers from each village sat on the grass in the sun and sang for an hour each. Then tug-of-war between teams from each village, including women's tug-of-war. Finally running races, in which runners from each village visited in turn each other village. Wednesday, January 2nd: Wrestling was held in the churchyard throughout each day, the people grouped under their shelters as before. Thursday and Friday, January 3rd and 4th, were devoted to women's cricket, in which two teams from each village visited in turn and played against teams from the other two villages. The team is waka and the visit is tele, e.g., wakatele, the canoe sails. Saturday was devoted to food, fishing for the men's tutaka on Sunday. Monday and Tuesday, January 7th and 8th, devoted to tekateka, velovelo, and coconut husking and climbing. Thus the sports program of Christmas and New Year lasted two weeks. It was all under the auspices of and supervised by, the deacons of the London Missionary Church. Each day started and finished with prayer by one of the church deacons present, and of course all the

527 activities took place in the churchyard or near-by. Members
794 of the Seventh Day Adventists and Roman Catholic sects have
798 not been present officially at any of the games, though many of the former have attended, including their pastor, for the wrestling. The absence of the Roman Catholics severely weakened some of the teams, but the pastors of both the London Missionary Society and the Roman Catholic Church will have nothing to do with each other.

527 The long period of sports meant a certain shortage of food.
262 The men went fishing early in the morning whenever it was possible, but there was in general little fish or talo in the villages and the most that people had was nuts. Each day the spectators of the sports, and this includes almost everyone on the island, all being out to enjoy the sports, and the company of their fellows, took with them a bundle of nuts and these eaten during the day together with more nuts, or a little fish at night, constituted the sole food of most for a week. The two Saturdays gave the woman a chance to prepare talo and the men to do extended fishing.

159 Dreams.

Veti: old man 60 years old, deacon of the church, etc. Had been talking to men of the village in a village discussion. Went home to sleep. Dreamt that he saw five Chinese. All Pukapukan people were gathered together in the church for the anointing of new members. Missionary and the deacons entered. But they could not start, they had to wait for Talainga and himself and the five Chinese. Though he had seen Chinese in Pukapuka off ships that called, he wouldn't have known that these were Chinese had he not been told by the people. Finally, after a delay, Veti led the five into the church. The deacons would not speak to him, excepting only Talainga, who asked why he had kept the five out so long. The Chinese started to talk Chinese, which Veti understood. The Chinese swore at Talainga, and told Veti to swear at him too, in Chinese, but he couldn't do this. Then they swore at the deacons, and Veti entreated them to stop. Frightened he led them out of the church; the congregation came out and the dream ended.

(Both Talainga and Veti had been working very assiduously at the sessions on ethnology; in addition, Veti was dictating old mako to Talainga to record.)

Lite, MitiMoa's wife: Dreamed that she walked along to the beach where she saw her grandson. She joined him and together they went out to the reef to fish. The little boy disappeared, having fallen through a hole. She cried out for him but could not find him. Then, suddenly the hole in the reef changed into

159 a garden of beautiful flowers and a woman, dreamer's father's brother's daughter, blossomed forth as one of the flowers.

(This informant has had many dreams of the dead, who look just as when they lived.)

159 Talainga: A recent dream related to special activity, fishing.
787 He dreamt he saw a big ship sailing over the land. On board were many Pukapukan men as well as white men. The ship sailed on to the taro beds and ever onward. As it passed him, Talainga recognized Iti and others on board and spoke to them, asking where they are going. They answered, "To the taro beds, and beyond in that direction." The ship disappeared and he dreamt that he then walked down to the beach He found that he was holding a fishline for kakai in his hands. He walked out to the sea and cast the line. He caught a fish which he tossed onto the beach.

(The day after this dream, he went fishing and caught plenty of fish. A dream of good luck, this.)

159 Talainga: After several sessions' work with Mrs. Henry [resident agent's wife] and me. [Pearl Beaglehole.]

He dreamt he was at the cricket ground (where he'd umpired women's cricket in which both Mrs. Henry and I had participated), a clearing on the road, surrounded by thick groves of coconut trees. The place was full of water. He saw a cemetery close by in which the graves were all pointing south. Nearby was a little house, which resembled a W.C. Asking whose house it was, he learned that it belonged to E. and P. [Ernest and Pearl Beaglehole] someone told him to move the house from alongside the burial ground. He hesitated to do this because the ground was so wet. Disliking the job, he and two others moved the house. Put down, the house was moved yet again by other people. Then he saw E. stood in front of the house, opened the door, and went in. The end of the dream

(Before either the dream was dreamt or related, informant had been invited by E. and P. to pay them a visit to their house, which was undoubtedly an important thing for him.)

Eliu: Dreamt of a meeting of Ngake men, who when ended took their canoes to the back of the island. Saw them in their canoes, fishing. He dreamt that he was lying in the meeting house watching the canoes. Where he was, he sank his line down into the ground. He pulled his line in thinking he had caught a kakai. But it was not a kakai, only a pala. He got hold of the jaws of the fish and told Te Ingoa to hit the fish, which the latter did, killing it. Then the dreamer threw his line again. This time he caught a whale which jumped about on the land and broke loose. He tried to catch it, and after a bit, succeeded. The whale's head was broken, and blood was

159 flowing everywhere. He became terrified of the blood. And awakened in fear.

756 Medicine men (yila).

787 Yila were sometimes rogues: : The story is told of Levi,
776 that he was fed by his aitu [malicious spirits], and never went fishing himself, these aitu bringing him all he needed. At other times, presumably when the aitu were slack on the job, Levi would watch for a woman taking food to another village. He would intercept her, lupe before her, and then in a hysteria inform the woman that his god ordered him to take away the food from her. The women, frightened of the power of Levi, and of his god, would readily obey. This he did, no matter for whom the food originally destined, whether for secular purposes, or whether it was being taken by the owner to the wale atua of her kainga to feed the priests therewith.

776 Gods- Their aid to men:

775 The following story of Milimili relates the help of Tangata-
539 no-te-Moana: Milimili was a man of Matango po [a paternal lineage]. He died, and his wife was deeply sorrowful for her husband. She wept and wept for him, and then called on her family gods, Te paki tua, and Te paki alo, (atua lauwawa, or servant gods of the major god) to help her. She left the dead body inside the house of mourning, and walked round the outer beach calling on her gods to go to the underworld and bring back to its body the soul of the husband. These two family gods went to the Po [Underworld] and consulted with Tangata-no-te-moana about the matter. Tangata made further enquiries but found out that Milimili's soul was already caught in the mat of Leva. The gods sitting round the house of Leva had already sensed the existance of a strange soul, and were telling Leva to kill the soul so that it could never return to the upper world. Leva was sorry for the soul and was temporizing with the gods. Just then Tangata appeared and to divert the gods' attention from the soul of Milimili, he asked Tulikalo to play on his wooden gong. Tulikalo played once, and then stopped. The gods asked about the soul. Tulikalo played a second time, but still the gods kept asking whether the soul was entrapped. Tulikalo played a third time, but still the gods were not satisfied. Then Tangata asked Tulikalo to play long, hard and furiously. Tulikalo beat his gong so long and loud, that the gods were deafened by the soul and began to go blind also. The house of Leva began to quake and tremble with the sound waves vibrating against the walls. Tangata went outside the house and began to push at the walls. This caused them to shake more and more, so that the gods got alarmed and began to rush outside. As they did this, Tangata

776 stole inside again, and whisked the soul of Milimili out from
775 under the mat, threw it outside the house, and there the two
539 family gods picked up the soul, rushed up to the upper world, and put it back inside the body of Milimili. His body turned brown again from its death color of white; he began to breathe again. Then in the midst of his sorrowing relatives, he sat up and told the story of his adventure, including the mako which he heard in the Po. The mako goes: Tulikalo e, Tulikalo e,....etc.

776 Te Maungatu is a kainga god of Yamaunga po of Yato. Two
539 stories are told to show how he has the power to protect the people of his kainga [i.e., po]:

Pakai was a wata (priest) of this god, and he was sent to Motu Ko to watch the outerbeach for the arrival of turtles coming ashore to breed. To do this he had to spend the night on Motu Ko alone. All the malicious spirits, aitu, on Ko decided to kill him and eat him, since he appeared to be without protection, and was violating the sanctity of the reserve. Pakai heard voices about him as the ghosts came crowding around, but he could see nothing. Soon as the ghosts came closer still, he heard voices say: "Tau laulau, tau pala," "get ready your food platter your knife (to cut up this intruder)." At once Pakai realized he was in danger of being eaten and cut up for intruding on this motu. He prayed to Te Maungatu, and as the ghosts made a charge at Pakai, Te Maungatu dived under the feet of the ghosts and pushed them aside. Through this space, Pakai was able to run to the beach. The ghosts followed him anxious not to let go this intruder, but whenever they appeared to be hemming him in, then Te Maungatu came and made a break in the circle for him to escape through. Thus Te Maungatu defended him until he could run along the reef and reach again the village, when, of course, the ghosts vanished at the sound of many human voices.

Tuyana was a wata of Te Maungatu. At the time of the seismic wave, Tuyana disappeared in the flood waters, and after the waters subsided, Te Maungatu looked for his priest. He came to the beach opposite Nina, and saw there the dead body of Tuyana, with all the flesh and skin decayed, only the bones and sinews holding together. Te Maungatu took the skeleton to Kotawa, and put it in the hollow of a big puka tree near the outer beach. He cared for the skeleton, and gradually, it grew new flesh and skin, and came to life again. Thus Te Maungatu has a wata again in this world to represent him before human beings of his kainga.

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776 The following story relates the way that Te Awuawu and
539 Ngaliyeyeu were always ready to help the people: On one occasion a canoe from Loto went fishing along the alai of the lagoon. The crew became tired, hungry and thirsty, and the canoes were drifting down on Motu Kotawa. The crews were too hungry to paddle back to Wale without refreshment, yet as the men from Yato were fishing on Kotawa, and as they also had a palenga pule guard on the island, it would be impossible to paddle up to the landing beach, land and get nuts. The crew therefore decided to pray to these two gods, Te Awuawu and Ngaliyeyeu, to come and occupy the canoe, while the crew swam ashore and stole some nuts. Soon, several birds fluttered down from the air and settled on the canoe, telling the crew to swim ashore while they looked after the canoe. The crew jumped over the side, and when they were a little distance from the canoe, the birds changed into humans, who held fishlines, over the side. The crew swam to the back of the island and came back soon with nuts. When they came near the canoe, the birdmen changed back into birds, and flew away when the crew was safely back in the canoe. It was all done in such a way, that the Yato guard on shore did not realize that the human crew had swum ashore. All they could see was the canoe with the crew fishing; they did not realize that the fishermen were bird-men, and not the real crew of Loto.

775 Wotoa and Te Yoa.. their visit to the Underworld. [see 1:
539 Beaglehole and Beaglehole, pp. 326-330--analyst.]
The account of alaekonga has these variations:

1. The two men asked to visit the Po by their god who appeared in a dream to them and extended a personal invitation. The place on the reef where they went down was called Te ava o veka, which is near the place called Te ala o kawa.
2. Malu was guarding his niu tree. He climbed up, got one nut, husked it, gave it to them to drink and eat the flesh (the mata end to Wotoa, the muli end to Te Yoa). The shells were then given back to Malu who fitted them together, threw the nut up in the tree again, where it joined on to the tree as a perfect nut.
3. Both men saw the gods playing games, and introduced these to Pukapuka.
4. The gods made mako when they found that Lava had a soul trapped in the nut.
5. Only Wotoa came back to Pukapuka. Te Yoa found things so much to his liking that he asked to be allowed to stay in the Po. His wish was granted and he stayed there afterwards.

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522 Humor.

Loite, the matakivikivi, crosspatch of Motu Ko, had just returned from Wale this during the stay of the Ngake villagers in their rich islet. In characteristic fashion, enhancing the merits of her village motu, at the cost of the other two villages, reported that Wale, as usual, was awful; nothing to eat there. "Ko pupu wua l latou lemu." "Their anuses merely flatulate." She accompanied the remark with the proper noise from her mouth. The point being, of course, that the other people had no food to eat and consequently could pass no feces. She laughed heartily at her joke.

597 Adoption.

593 Mata and Leleau's adopted child, Lima, came back from
159 school, took off his shorts and started down the road in the direction of Loto village. Mata screamed after him, and, seeing that he wasn't coming back, she ran after him, and after a while came back. Lima, who had been whipped, came running along in front of her crying hard. He went right into the house and she shut two doors on him.

I asked her what Lima had done, and she answered that after having been gone all morning, and coming home late from school to boot, here he was going to leave them (maka: throw them away), her and Leleau, and go off to his parents in Loto. He never stayed home with his adopted parents; this was her grievance. In point of fact, when the child came back from school, Mata paid no attention to him, Leleau was away.

A similar sentiment was expressed shortly afterward by another woman, Matala, the adopted mother of Vaimau. While we were talking, the little boy appeared. She asked him where he'd been. He said to the mate (house of death) in the next village. She then asked him why he had maka's thrown over, left Akalili, his adopted father, like that. (Akalili was nowhere in sight.) It seems from these examples that foster parents exert every effort to keep their adopted children from visiting their real parents too much, to keep these children for themselves.

524 Introduced toys and games.

177 Marbles, pei, are made from wetau wood, and are about 20 mms. in diameter. A square or oblong is marked out on the ground, Koloti te ala, and the stake marbles, taku, are placed in the ala. Tuku te pei ki lunga ko te ala. From the distance of a fathom or more, the contestants throw their tore [?] marbles, tamou, towards the ala. Throw or shoot the marble is pata. The man whose tamou is nearer the ala shoots

524 first at the tuku in the ala. If he hits both tuku, he may try
177 for his opponents' tamou and if he hits this also, then he wins this. If he misses the first time, then his opponent shoots with his tamou.

The toy bow and arrow is used as children's sport today. The bow is made with tua niu bound together with continuous thread of lauwala. The bow string is uka. The arrows, ti, are tua niu. The bow is wena. A heap of puapua seeds is put in the center of the ring. Children sit in a circle and fire arrows at the seeds. Each seed impaled by the arrow counts one point to the child who shot the arrow. No game was played during our visit, but was described thus by informants.

181 Miscellaneous.
888 For the man, it is important to marry and have children, that the paternal descent line may be continued. For himself and the next generation, a man likes to have a house, one or more canoes. He may sow sexual wild oats in abundance in his youth, and this applies also to the women. But in old age, the ideal is to live to a ripe old age, and then to retire from active work, to be surrounded by a crowd of children and grandchildren, and to spend one's days in active talk with one's contemporaries, directing the activities of the lopa group.

539 [See 3: Beaglehole and Beaglehole, p. 65--analyst.] As the men advance with the canoe cortege outside the reef, mako and wave the paddles, the following mako is the one that is sung:

E lapaki te woe alua ma no
Kateli ka kina yai yo yio
Ke te ta ko yio yio
Ke tangi te titi oyio yio
Ke tangi te lawa oyio yio
Koa lelei ka koa lelei ka
Taku pupune ia.....

621 [See 1: Beaglehole and Beaglehole, p. 221--analyst] In the case
591 of matrilocal residence of the male, or even in the case of customary patrilocal residence, the man may wish to tau [affiliate] in the village of his wife. In the former case, residence takes care of itself, but in the latter case, he will continue to live patrilocally, but join his adopted village for play, copra making, food divisions, etc.

[illegible]44 Today there is a tendency for the people to pull and eat the
[illegible] taio before the plant is fully mature and ready to eat, often

244 when the first leaves are just opening.

241 Useful plants such as bananas, sugar cane, talo, niu [coconut tree], etc. should all be planted at the time of the new moon if they are to grow and produce well.

625 [See 1: Beaglehole and Beaglehole, p. 232--analyst.] Through
616 the idea of a women's pule [guard] is new, informants noted
621 that it was entirely consonant with Pukapukan patterns that the woman's pule should be organized on wua lines, all the Kati women serving at once, followd by the Lulu women. This would only include those members of the wua who were members of the village and hence represents village membership primarily, wua membership secondarily.

597 [See 1: Beaglehole and Beaglehole, p. 251--analyst.] It is
592 probably not an over exaggeration to say that there is not one household in Pukapuka which does not number among the children of the house at least one, if not more, tama kokoti, and at least one tama wangai, who may or may not later become a tama kokoti.

581 [See 1: Beaglehole and Beaglehole, p. 295--analyst.] One informant felt that obediance was probably the greatest virtue to be found in a woman, but man looks for sexual pleasure first of all. Then he looks for other virtues.

522 While the Pukapukan language lends itself easily to puns,
196 there is no such form of humor nor appreciation of it.

776 [See 1: Beaglehole and Beaglehole, p. 310--analyst.] When
245 the clusters of nuts were brought to the malae of food division,
771 one was chosen to take each cluster and shake it. All the
782 nuts that fell from the cluster were divided among the people. All that remained on the bunch were given to the god. The number to be left on the stem was preferably 1-4. If a man shook a bunch and more than 5 remained for the share of the god, this was considered too many, and this food divider was dismissed never to be chosen again. He was considered to be too partial to the god, and not partial enough to the people of the island. After all the clusters were shaken thus, the nuts for Tamayei were gathered together and taken to a back part of the bush, somewhere behind the site of the present church, and then laid on the ground. Here they are left to rot and it is presumed that the god feasts from the spiritual essence of the nuts.

793 If the priest has been wholly attentive to his duties, and has
834 been continent the night before the favor is asked, then the
226 gods turn a favorable answer and fishing is successful.

227 [See 1: Beaglehole and Beaglehole, p. 58--analyst.] A
286 kaloma net, e.g., a net used for small beach fish, is made of uka, 10-12 fathoms long, and 6-9 feet deep. It might require 2-3 years to make. The mesh is very small. Vai pule shells were attached to the bottom of the net to serve as weights, and sections of pukama wood were attached at the top to serve as floats. Hauling ropes of kawa tau were served with uka, and attached to the ends of the net.

854 The Pukapukan infant is fed when he is hungry. He plays
855 when he has energy. He sleeps when he is tired. He does
863 any or all these things at any time of the day or night, almost any time, because he mercifully does tend to sleep for most of the night, provided he is young enough, and when he is older, what matters it if he does or not? He can look after himself by this time and so not trouble his elders. The Pukapukan child has no feeding difficulties. If he is not hungry, he does not eat. The oler child takes his food share: away, and either stores it up for a hungry hour or else shares it with another. Nor has the child any excretory difficulties. He is not badly scolded if he dirties his mat; the mat is easily cleaned and so is he by being dropped into the sea. And soon, since no one pays much attention to his excreta, and excretion is considered as natural in this society as eating, he soon learns to go to the sea himself whenever he has need to.

764 [See 1: Beaglehole and Beaglehole, p. 162--analyst.] (From Pau--doubt as to accuracy) Gravestones for children: small stones of any material about 8-9 inches high. Young boy, not wakatane: the stone is placed in the ground with its long side upright. Young girl, not w'wawine: the stone is placed in the ground with its long side on the ground. Children will be buried close together, with the head and feet stones touching those of the next grave. There is no feeling about keeping apart in death wale atua even if they should happen to belong to the same po. Stones for children will be unshaped punga.

285 Note that the making of baskets with handles was not an old
177 Pukapukan custom, but has been introduced, most likely from Rarotonga. Even today these baskets have not any other use save as Bible carriers on Sunday. Their place in Pukapuka was

285 filled by the open ola and the tuluma of lau wal pakapaka.
177

225 [See 1: Beaglehole and Beaglehole, p. 69--analyst.] When the turtles are seen joined together in copulation, men swim out and surround the turtles. One man dives down underneath the turtle, and comes up to grasp the foreflippers, kapakapa. He pushes the head up, the rear parts are depressed, the man puts his legs around the turtle's body and holds it. His companions come up, stretch the foreflippers apart and tie them to a stick. The turtle is then lifted into the canoe and brought ashore.

526 Te Awuawu and Ngaliyeyeu were the originators of the game
776 Lukipoko, and through their teaching it to Wotoa and his friend, the game was introduced into Pukapuka.

776 [See 1: Beaglehole and Beaglehole, p. 308--analyst.] Atua punupunu [principal gods of the paternal lineages]: When asked the meaning of the word punupunu, informants say, "round". When reminded that the Pukapukan word for round is pukupuku and that punupunu is the Rarotongan word, then informants hedge and say the classification must be atua pukupuku. When asked to explain the meaning of such a classification, they say they do not know, whether it might have referred to a round stone that represented the god or whether to something else, informants simply do not know.

782 When the aliki [chief] or the wola [executive] go to pray to [the goddess] Taua, each takes with him lau niu or lau wuti which he ties round watu Taua. "This is to make the stone look pretty, glad, and happy so that it will listen receptively to the prayers of the men." No food offerings were ever given to Taua, only the wrapping of leaves.

539 Native texts.
The Revenge (Literally the Oven) of Two Girls. [For English translation see 1: Beaglehole and Beaglehole, pp. 379-388, category 116 or 539--analyst.]

Ko te kua o Loa Tamawine. No Tonga lava. Kia lua o lava kainga: ko Masawuna ma Tangaloa. Wo loa lua tamawine ia ki Yayaka. Wekaka loa kunga o Na Tua Wuewua. Ta maka loa lana. Wakalongolongo loa te wanua ia i te leleka o lana leo. Wo loa ia te wanua ia ki a Tuyimate. Ikiki mai loa ki te

539 konga e wakalelekai lua tamawine ia. Tuku loa ki lalo i a Tuyimate. Ko la lunga lua tamawine ia. Koa wakalakalakai i lunga o Na Tua Wuewue. "Tuyimate, e, koi kakalo ake ki lunga." Kakalo atu la i a Tuyimate ki lunga. Makulu loa lua tamawine ia ki lalo. Pau te mate.

Po loa te po. Wo loa lua mauli ki Tonga ki te konga e iai lua o laua kainga tane, ko Manawune ma Tangaloa. Wiwiti loa ki lunga o te papanga o te wale. Wetangi ai laua, na mauli: "I a maua na pau te mamate." Kakole la lua o laua kainga. "Tukuatai? na pau; tukuatau, na pau a wuwu?" Otiake. Wetu loa lua o laua kainga, ia, pelu na malo, liko na lakau, yuaki te vaka, wiwiti loa la ki lunga. Woe loa laua ki Yayake. Ya wakawiwi wua la latou taumua ma Tokaipole ma Taupeloa.

Oko laua ki Yayake, mumula loa laua i Na Tua Wuewue. Otiake, wo ki na yau. Teia na yau, ko te yau o Poike, ko te yau o Niutao, ko te yau o Tane, ko te yau o Tapungaye. Taumua loa ki te yau o Poike; wakawiwiake ma Poike, patu i a Poike, mate. Patu ma te tangata pau. Wo ki te yau o Niutao, wakawiwi ake ma Niutao, patu ake i a Niutao, mate. Mumuluake ma tona yau, pau. Wo ki te yau o Tane, wakawiwi ake ma Tane, patu ake i a Tane, mate, mumuluake i tona yau pau. Wo ki te yau o Tapungaye, wakawiwi ake ma Tapungaye, patu ake i a Tapungaye, mate, mumuluake i tona yau pau. Mumulu atu la i te wenua katoatoa.

Longowia loa e Tokaipole ma Taupeloa. Lomamai loa te tokalua. Wakawiwi ake latou wakawou. Talatala loa i a Tokaipelo ma Taupeloa. "E ye maua, ya wakawiwi matou i Tonga. Ka tele tatou."

Tele loa. Wano atu na toe tini ki na toe wenua, wano atu na toe tini ki na toe wenua. Yau loa la te tini e iai i a Tokaipole ma Taupeloa ki Pukapuka nei. Oko mai la te va i Tonga, koiai te motu, ko Ko. Tau loa latou i Te Aumaloa. Talatala i a Taupeloa ma Tokaipole, "Wakapili taua ki te wenua nei. E wenua ngutu kino i a Yayake. E talatalai e te vaia ia te ngutu o Yayake. Ka wakatawa taua ke tawanga." Wo loa laua ki te muliwenua ki lalo, koia oki, ko Matawea tona ingoa.

Nono ai la te tini ia i Te Aumaloa. Wakatupu angaanga loa latou. Teia a latou angaanga na wakatupu: ko te keli ui, ko te kape vai, ma te poki niu.

Wanau ai loa Te Vave ma to i Te Aumaloa, e tamatane. Teia tona tupunga, na lele la lunga pe te manu. Ka ni ona pakayau. Teia tona tu: ke lele la lunga, ka wano ki te moana puke tauanga wonu, puke inao atu, puke inao kakai, aumai la ki te tini o te wui Yayake, kai ai latou. Teia a latou toe

539 angaanga, e wai likoliko ma te yami.

Tupu ai loa te kaitangi o te tai wawine, ko Kumawawine tona ingoa. Wano loa ki Matautu, uwi ai tona ulu ki te ketekete. Kakau loa la tai ki Matawea. Tala loa ki a Tokaipole ma Taupeloa. Teia tona wakamayeinga, "I a kolua, onoono wua ma te tamavale. E kowea, e tai vave na tupu, e vave ko lele la lunga. Teia ona toe tu, ko wano ki te moana tango wonu, aumai atu, aumai kakai." Iliili atu i a Tokaipole, "Kola?"

Tu loa i a Tokaipole, tango loa te yuvelovelo, velo loa ki te langi ke kitea mai e Taupeloa ya i te moana, ya wangota. Kakalo mai la i a Taupeloa, koa kanapa te yuvelovelo a Tokaipole. Mea loa ki tona waoa, "Ewea la te mea a toku tangata ia, e velo ai tana yuvelovelo ia? Ka wo tatou ki ngauta. Kolai pa te mea na tupu." Lomamai loa latou ki ngauta, ko no i a Kumawawine.

Iliili atu te tokalua, "E pewea te tu o te vave ia? E penei pe te ngongo nei te tiketike?" Kakole la i a Kumawawine, "E kole, e tiketike atu." Kakalo atu la, "E penei pe te kaka ia?" Kakole la i a Kumawawine, "E kole." Onoono atu la ki te kaka ia ko lele loa la lunga. Mea loa la te wawine, "Eke, e pe na." Tango loa i a Tokaipole i te yuvelovelo, velo loa, ko oko ki te kaka ia. Otiake, patu loa laua i te wawine, ia, mate. Teia te mea na patu ai laua i te wawine ia, kae wano wakawou tala i a laua muna.

Nono ai la laua. Oko ki te toe ayo, wo loa laua ulu ta laua tionga e mate ai Te Vave na wanau i Te Aumaloa. Kitea loa ta laua tionga. Teia te tionga: E ama. Kali loa laua ke tai ayo kinokino, tukituki watitili, lapalapa uila, uaua. Otiake. Wo loa laua tatao i te tini o wui Yayake, koa wakatu wakalelei. Lolomi loa laua mai Te Ala o Matiku. Oko atu ki te Ivi i Mawuke. Watia loa te ama iai e te tai tangata vave. Ya tangi ai ma te tamaiti, "Tioa mai taku yami." Kakole pe, e wakaiko tukipo. Tu ai loa ki lunga te vave ia na watia i te ama, "Wo! Yayake, te tukipo." Alai loa te tangata.

Wo atu la i a Tokaipole ma Taupeloa ki Te Vave na wanau i Te Aumaloa. Kitea loa ena. Lele loa la lunga. Tulituli ai loa e Tokaipole ma Taupeloa. Wuliwuli la Te Vave ia, ka lele ki na wenua. Wakaniulia mai loa e na mana a Taua. Lele loa la Te Vave na wanau i Te Aumaloa, la te ayanga. Tulituli la i a Tokaipole ma Taupeloa la lalo. Yokatu a laua yuvelovelo, e ye oku ki lunga, ko la lalo wua. Oko atu ki te konga i te alai o Palaoa. Iliili loa i a Palaoa ki a Taupeloa ma Tokaipole, "Yau i te kokoa, ko lele teia tangata la lunga." Talatalatu i a Tokaipole ma Taupeloa, "Tenei to ola." Lele loa i a Te Vave na wanau i Te Aumaloa, oko ki tai o te ava, ka

539 lele ki tokelau. Velo atu la te yuvelovelo a Taupeloa, tautonu loa ko te ponaponavae. To loa Te Vave na wanau i Te Aumaloa ki lalo.

Lulu mai la te tangata. Talatala loa, "Ewea te mea ya lele ai te tangata nei? Koi vayia io." Vavayi atu la, e mangavalu te watu manava. Tapai loa ma tona ingoa, i a Watu-manava-nui. Tapai oki ma te ingoa o te konga na to ai, ko "Te Wulumanu a te Tokalua." Kave loa i a Watu-manava-nui tanu i te kava. Oti ai.

The Fight in Waletoa. [For English translation see 1: Beaglehole and Beaglehole, pp. 389-90, category 116 or 539-- analyst.]

Ko te tala o te Taua i Waletoa. E wakapononga na te aliki ma te kau wowolo, ma te wui tane o te wenua nei, takatoa. Eia ta latou talatalanga;ka wakatai te wenua, ka lulu tai. No te vaia o Tuliayanga na wakapono ai te talatalanga nei.

Wo loa te wui tane takatoa talatala i Matano. Pono loa te talatala. E tokavalu te tane o Ngake e kiai na wo ki te wakapononga ia: e tokalua te aliki, ko Wekao no Matanga, ko Tawaia no Muliwutu, ko Titoko, Yeutaka, Aveave, Kaveu, Takatakai, Taonge. E kiai latou na popole ke wakatai te wenua. Ya mea latou ke nono i na lulu e nei e nono ai nei.

Kali loa te wui tane ke womamai te kau ia. Na oti te tataki te kupenga o Te Laupapa e te wui tane i tai o Waletoa. E kupenga wakamoemoe i na ngakau o te wui tane, ke awe tutupu ni manako tauyulayula i te wakapononga. Kali ai te wui tane ke womamai te kau tokavalu e ngangalo ia. Koa mea wua te wui tane i te mea koa ye womamai te kau ia. Onoono mai la te wui tane mai Matano. Koa matalake mai lunga o Waletoa. Mea loa te wui tane, te la pe koa leio ki tai o Waletoa. Kakalo atu la te kau tokavalu ia, na takina te kupenga o Te Laupapa, te atua o Muliwutu. Lele atu loa i a Titoko, e tane Muliwutu. Yayae loa i te kupenga. Kakalo mai la te wui tane mai Matano ki te kupenga wakamoemoe o Te Laupapa na yae ia e te kau ia.

Mea loa te toe kau tane, "Awe meina, tukuna wua peia, ke tuki wuai na vave, kai wengatu loa e tangata." Onoono atu la ki te tane povi ia ko leio atu mai Waula, ka wano ki te wakapononga ia. Ko Moene te ingoa o te tane ia: e aliki no Matanga. Ke onoono mai la ki Waletoa ki te kupenga o Te Laupapa na yaea e te kau tokavalu ia, lili loa i a Moene ma te putu atu i te kau ia. Teia tana putunga: "Na kai pulu tautape, wakakino wenua nei; na yaeyae loa i te kupenga moemoe o Te Laupapa nei." Ma te yoloyolo atu ki tawa, tango

539 loa ma te watu maene, kamu loa i te kau ia. Ke ouoono mai la te wui tane na lulu i Matano, kakole la te toe kau wui tane, "Wai! Koai te la ngakau mate? Te la te atua yuki." Kakalo atu ki a Titoko, koa aka mai. Take loa i te papaulu. To i a Moene ki lalo. Mate loa.

Ke kakalo mai la te wui tane na to i a Moene ki lalo, mimia mai loa ma te wetangi o na ngutu, "Te atua yuki." Panenu angaoti Te Watu.

Apo lakau mai loa te wui tane, welele mai loa. Ko lio te kau tokavalu nei i te malae i Waletoa. Wakatau kamu atu loa ki te lakau. Kamuloa te wui tane, ka yiva wua. Ko te tokavalu ia la, kae o latou tangata loa ke mate. Matataku loa te toe kau o te wui tane, potopoto na ao o te toe kau. Wekake te toe kau ki lunga o na wale nanai. Ko te tokavalu nei la, kae o latou tangata ke mataku. Te la la ya pau te pakia, ya wakaleleilia e to latou atua o latou konga ya pakia ya newutia e te wui tane.

Lele mai la i a Tawaia, te toe o te tokavalu, la lalo o te wale ia. Wakalongo atu la i a Lunananga mai lunga o te wale, no Tawaia te leo ia. Wao loa mai lunga o te wale i a Lunanga [sic] vavayi loa i te ulu o Tawaia ki te kaio; matule te ulu. Ko Tawaia e taina no Lunanga. Eia te mea na vavayi i a Lunanga i a Tawaia; e kiai i a Tawaia ma ya tala i to latou manako ia ki a latou ma te toe kau o Ngake.

Wuli ake oki Te Laupapa, te atua o Tawaia ma, kokopi i te ulu ya matule o Tawaia, - lelei. Lele oki i a Tawaia wakalele i te wui tane, ke oti le te vayianga o te ulu o Tawaia ia. Wakatau newu atu loa te wui tane latou latou wua. Ye wuwuli atu loa ki te kau tokavalu ia, vayi wua loa ko te tautonu. Kamuloa te toto ula ki lunga! Kamuloa te kau ya mamate tali ngangalo i te toto o te tangata. Kamuloa oki te wui tane malamalaiti tali pau toe tokolewu wua. Yau la te kau tokavalu ia, kae o latou tangata na panakia.

Ke oti la te taua, nono ai la latou i na toe ayo i muli mai. Wakapalangia loa te keke o Titoko no tana yayaenga i te kapenga o te latou atua, ko Te Laupapa.

Tuiva [For English translation see 1: Beaglehole and Beaglehole, pp. 395-399, category 116 or 539--analyst.]

Ko Tuiva e tama na Taonge, te toe o te tokavalu o Ngake. E Matanga tona Po. I te vaia la muli mai o te pule pae. E vaia onge aliki. Na mate i a Tuliayanga.

Ko Takitini, e tane Loto no te po i Tua, ya wakaunga e Tuiva ke leowia te mata i Utupoa, no te kau e wo ki ayanga, e

539 ulakanga mai ki Ko. E vaia yongeyonge. E kiai na tu lelei te wenua. Ko tokalewu oki te tane o te wenua; na pau i te pule pae.

Wo loa na tama a Tuiva tulituli i ayanga. Onoono mai la i a Takitini koa lomamai mai ayanga. Lele atu loa i a Takitini, topetope i na papaulu, tutuli ake ke wo ki wale. Kakole la i a Takitini, "Na mata o na toyeyeu." Womamai loa te kauliki ia, tale ki a Tuiva. E kiai ya mea i a Tuiva, E taina oki nona i a Takitini. Kona oki na tukuna ke leowia te mata i Utupoa ia. E ngutu tamaliki oki.

Oko loa ki te toe ayo, tutuli oki e Tuiva ana tama ia, "Tiai kotou e nono wua? Kowea tatou, koa wiakakaia nei. Tiai, e ye wo ai ke yi a tatou popoa?" Wo oki te kauliki ia ki ayanga. Kitea mai oki e Takitini. Wengatu oki i a Takitini. Vayi yokayoka i na lauate ki tana lakau. E kiai la na yoka tika; ya wakamataku wua ke awe wo wakawou. Wetangi mai oki te kauliki ia ki a Tuiva, "I a matou ya vayi loa e Takitini, yokake i o matou ate ki tana lakau." E kiai oki i a Tuiva ya wakalongo ki na talanga a na tama ia. Ya manatu oki pe (?) ana manatunga mua.

Oko ake oki ki te toe ayo. Tutuli oki i ana tama ia, "Tiai kotou na nono wuai wakawiakakai? Na ye wo ai ke yi a tatou popoa?" Kakole la te kauliki ia, "E ye papa lava matou. I a matou koa kili kino i a Takitini." Kakole la i a Tuiva, "Tiai i a Takitini ka mea wuai i a kotou? Awa ni wakamatakunga wua i a kotou." Kakole ana tama ia, "E kole lava, ko vayi tika loa i a matou, ngalepelepe."

Oko ake ki te toe ayo. Wo loa te kauliki ia; onoono mai oki i a Takitini, koa matala tu, ka wo ki ayanga, wo atu ki Ko. Lele mai loa i a Takitini ki te kauliki ia. Iliili loa kiai, "Kawo kotou ki wea? E na topakakava ia; na mata o na kakaia." Kakole te kauliki ia ki a Takitini. "E kole la, matou ko Tuiva na unga mai ke yi a matou mea." Kakole la i a Takitini, "Kowea i a Tuiva? E motu koia no kotou, e kai wuai kotou. Niniko kotou. Awe totoko kotou. Ka vayia kotou ngalepelepe." Topetope ake e Takitini i na papaulu, tutuli mai ake ke womamai ki wale.

Wai loa ta latou tinonga wakawotu. Womamai loa latou, wai mai ma te talatala. Oko mai ki Te Walatapepe. Kakole la te toe tamaiti o latou ia, "Wakawaialala la koe, e Wakitula. Ko koe e minai i a Tuiva. Wakawati to lima ma o vae, ke oko tatou ki te konga e iai i a Tuiva, tangi loa koe wakataetio." Oti ake latou te talatala, lulu loa latou i na lima ma vae ma te tino o Wakitula ki te kili vavai; ke tapa la ni konga na kamutia e Takitini ki tana lakau, ke wano i a Tuiva patu i a Takitini. Otiake te lulu i a Wakitula, amo mai loa latou. Ke

539 pili mai la latou ki te konga e no ai i a Tuiva, tangi loa i a Wakitula, kaka ma te leo ki lunga, "Awei, toku lima na wati ia ma toku kaokao na pu ia, ma toku vae na wati ia. I te tinga! Amo kotou wakalelei; awe luluwia."

Ke wakalongo atu la i a Tuiva no Wakitula te leo. Kakalo a tu oki lua ona mata, ko tautau te lima, ko lulu na lima ma na vae. Kamuloa i a Tuiva tete to ma te palo. Tu loa ki lunga, tango loa ma te lakau ma te tao. E kiai na iliili ki te kauliki ia. Manatu loa i a Tuiva ko Takitini na patua, no na talanga a te kauliki ia i na toe ayo. Mea wua mai te kauliki ia ki a Tuiva, koa lele ma te lakau, "Tau mea ya wakaungai koe i a matou kai teia." Lele atu loa i a Tuiva. Ko no i a Takitini i te va o Utupoa ma Te Motu o Te Tali. Kakalo mai la i a Takitini ki a Tuiva, koa lele atu ma te tao. E kiai ya iloa e Takitini te mea na lele atu ai i a Tuiva ia. Yaula pe no te tionga wakatomua wua a te kauliki na mea ki a Tuiva. Onoono atu i a Takitini ki te tao a Tuiva koa yoka mai mai lunga ona. Wakaeke lao e Takitini ki tana lakau. Takayala te yokanga a Tuiva ia, e kovi wua i a Takitini. Lele loa i a Takitini.

Tulituli mai loa e Tuiva la te ngayu o Te Kalele. Wao loa i a Takitini la lunga o te ngayu. To la te toe konga. Yoka mai loa e Tuiva mai muli ki tana tao, makeke i te kaokao o te tua. Tango ake oki i a Takitini i te tao. Unu ake, maka ki a Tuiva. Lele loa i a Takitini ko Watumoana, ya no i Te Newu. Ulu loa ko te aloalo. Lele mai loa i a Tuiva, wakaanga loa ma te tao ka yoka mai lunga. Kakole la i a Watumoana, "Ewea tau mea? Na mea wuai koe? Koa oti wua. Na oko mai oki ki aku nei. I a koe koa ye wakaete mai i aku." Kakole la i a Tuiva ki a Watumoana, "Kaleake koe, koi kaleake, kalei la e kiai na wakaete mai i aku maku kokovi." Yoka loa i a Tuiva i a Takitini, makeke. Mate loa i a Takitini.

Tapi ia Takitini na wuwuli ki a Tuiva. Kei, e ye mailonga pe koai te tangata o laua ka tukino, e kovi i a Takitini maloyi ma te wua. No tana patunga wua i a Te Ki ma Kaleva i Uta, wakavaleliai loa te manako. Yau oki i a Tuiva na ye wuwuli ai oki ki na meanga a Watumoana. Ya ana iloa e vave i a Takitini, no iai na wunaki ai loa i a Tuiva; na ye wai ete ai.

Oti ai, wengatu atu la i a Tuiva ki tona wale ki ana kokovi ia, ko lelei pe; ni ngutu wua pe no latou. E meinai, "Te ngutu takia mate o te tamaliki."

Oti ake te mate i a Takitini, wano loa i a Watumoana ki te kau o Yato, ka wo latou to i a Tuiva. Ko Watumoana, e tane Matanga no te wakavae i Angialulu. Eia na ingoa o te kau o Yato; ko Uikele, ko Vakaua, ko Vakauli, ko Puyaka, ko Te Kele, ma Watumoana, tane Ngake. Talatala loa latou i te

539 awiawi; teia ta latou talatala, ka wo latou patu i te wui tane o te wenua nei ke pau; ma latou te tiniu o Pukapuka. Teia te toe talatala a latou, ka taumua latou ki a Tuiva, kona te tane vave i te vaia ia. Ka wakamuli atu ai ki te wui tane. Otiake latou te talatala i te awiawi ia. Wo loa latou tapena, pepelu ma o latou malo, wuwulu ma latou lakau te kauvae pala, ma na toe meatu a latou.

Wengatu atu la i a Uikele ki to laua wale ma Matautu. E wawine i a Matautu na Uikele. Kake loa ki lunga, tapenai i ana mea. Ko moe i a Matautu i lalo. To loa te kauvae pala ko na aloalo o Matautu. Kakole la i a Matautu, "Ni wea au mea e mea na? Ni po-no te kakai?" E kiai i a Uikele na vava mai. Mayala wua loa i a Matautu i loto o tona manako, "Ewea la te mea a te kau nei?" Oti ake na mea a Uikele i a te mea, leio loa ki lalo, wano loa ki te konga e wakalulu ai latou. Ko Uikele ke teka wuatu ki tulanga, ko Matautu oki ki tatea o to laua wale. Teia te mea na wakamayalai i a Matautu, "Ka wo mo te kau nei to i te kau wui tane." E kainga wakama oki nona i a Tuiva. Yau oki i a Katinga, te wawine a Tuiva, e taina tika nona.

Wano loa i a Matautu ki Matala, ya no i ai i a Tuiva i te vaia ia. E kiai na wakapili ki te wale, ya tu wua mai tatea. Ya tilitili watu wua mai ki tawa o te wale. Ko momoe ia Tuiva ma Katinga ko te lowi tuluapo o te tangata. Ko Tuiva e kovi moe alaala, ko te moe o te vave. Wakalongo atu la i a Tuiva ki na watu e ngatata ia. Wakaala loa i a Katinga, "Koi tu atu ake koe pe ni wea na mea e ngatata ia." Tu atu loa i a Katinga onoono, "Kakole." Yau oki i a Katinga ki loto o to laua wale. Kakole i a Katinga ki a Tuiva, "Kakole pe." Wakalongo atu oki. koa tilitili mai na watu. Mea oki i a Tuiva, "Kowea oki e ngatata ia. Tu atu ake." Tu oki i a Katinga onoono. Kakole oki i a Katinga ki a Tuiva, "Kowea! Kakole." Mea oki i a Tuiva, "Koi yaele atu ki mua na! "

Ko te angaanga a Matautu, e wakayokoyoko ki muli ko na mea e tu mai i a Tuiva, no te mea e kainga wakama. Onoono atu i a Matautu. ko Katinga. Wakakite loa kiai. Mea loa i a Matautu ki a Katinga, "Koi meatu ake ki te kau wui tane na, i ana ka toa e te kau o Yato."

Yau loa i a Katinga, tala ki a Tuiva, "Kowea! i a koe ka toa e te kau o Yato." Wakalongo atu i a Tuiva. E kiai na wakakolokolo. Tu loa yayae i te ana. Pepelu loa ma te malo. Lele loa ki tona taina, ko Kilika. Wengatu la ki a Kilika, ko wakaleleka te leo; ko kapakapa ulunga ma tona wale lopa. Kakole la i a Tuiva, "Yao ke wakaleleka te leo, to mate e wunaia mai nei. Kowea taua ka toa e te kau o Yato."

Wakalongo atu oki i a Kilika ki te muna a Tuiva ia. Tu oki

8:Beaglehole and Beaglehole--22 E-5 (1934-35) 1953 Pukapukans

539 i a Kilika ki lunga, mea loa ki tona wale lopa ia ke womamai tawia a laua lakau taua. Tutu loa tona wale lopa ia, pepelu i o latou malo. Mea loa i a Tuiva ki te toe tokalua o latou ia ke wo ma ana yaeke i te po, ke tai o latou oyo, ke kinaki ai ta latou tata na waia e Katinga i te po ia. Wo loa ki na yi, e tai puto ki te tae i te taiva ma na vete ma na toe ika. Womamai loa, aumai ki a Katinga, tao ake i te po ia.

Ko tapena latou i o latou lakau. Momoyo ake a latou mea ia, kai loa to latou oyo ia. Koa vaelua te po. Koa vave ki ao. Wo loa te kau, ulu i te kau o Yato ia.

Ko te tokaono o Yato: na oti ake te tapena a latou lakau taua. Wo loa yeleyele i te wui unu o te wui atua ki te launiu, ke matala ta latou wonga ia. Wo loa ki a Te Mangamanga, ma Talitonganuku, ma Taua, ma Mataliki ma na toe atua. Wo oki apoapo lakau i te wui wale lakau i te wui po ma na lakau atu i na toe konga.

Otiake te tapenapena a latou mea ia, wo loa latou ka taumua ki a Tuiva. Womamai loa la lunga o Te Motu o Valua. Womamai atu la ki Te Motu o Kaikole. Ko moe ai te tane ia, ko Tuanunui. Patu loa e latou, mate. Womamai loa latou ki te motu i Matala, ki a Tuiva. Ola loa wakawou te tane na latou patua; wakaolangia e te wui atua. E ye tikalia e mate; e tangata ma latou.

Oko mai loa ki te wale o Tuiva. Ati loa latou i te wale. Na oti latou te talatala. Ke oko latou ki te wale o Tuiva, wawao loa latou mai lunga, yoka loa, patu ma na lakau mai lunga. Tapa la i a Tuiva ko i loto, "Ti! " e kole pe, na oko. Ko ulu oki i a latou. Kakole la latou, "Kai teia ola, angaoti. Na wano ki wea? Mamai ke uluna! " Womamai loa, ulu ki Ngake, ki a Kilika ma tona wale lopa. Ulu mai la, na ngangalo. Mea loa latou, "Na ngangalo oki. Koai na tala?"

Wo loa ulu i a Tuiva ma Kilika. Ulu loa ki te mata ki Ngake, ulu atu, ko ngangalo. Yau oki i a Tuiva ma Kilika, ko ulu oki i a latou ki Yato. Koa wo latou onoono i te wui wale atua. Koa wo atu latou. Koa oti i te yele i ta latou launiu. Koa momotu latou i te launiu a te tokavalu. E kiai oki na kitea. Tuapo mai oki e te ulu la te vao. Koa vaveao loa.

Yau oki te kau o Yato na tuapo oki la Wale. E kiai na wiwi te kau i te po ia. Oko loa i a Tuiva ma Kilika ki te mata i Ngake. Oko oki te kau o Yato ia ki Walepia. E kiai oki na kitea. Koa vave loa ki ao. Koa kitea te kili o te tangata. Niniko mai oki latou e te tuapo. Oko mai loa i a Tuiva ma Kilika ki tai o Paepae. Oko mai oki te kau o Yato ki tai o Kailia. Wakatau kakalo loa te kau. Kitea atu e Tuiva ma Kilika mai Paepae. Kite mai oki e te kau o Yato mai Kailia.

539 Wakatau welele loa te kau. Welele loa i a Tuiva ma Kilika ki Wumalolo. Aka loa i a Tuiva, makeke lua vae ki te papa, oko te kelekele ki na kaulilikinga. Aka oki i a Kilika makeke. Telala, e kiai na tu lelei, e to ye tau. Koa pili mai loa te kau o Yato. Koa wakaanga e te velo mai na koko. Mea loa i a Kilika ki a Tuiva, "Tuiva e, taku tu ko ye tau. I aku kai pakia. E kino la taua ke welele ki te Wunui? E ngali taua e vaeolo." Wakaaloa loa i a Tuiva i tona taina ia, kae pakia mate. Welele loa lua tokalua la lunga o Waula. Yinga loa to laua toe tawi lakau, ko Yakilia te ingoa. Yoka loa mai lunga e te tokaono o Yato. Wakaeke loa e te toe o latou ki tana lakau, ko Uikele. Teia te mea na wakaolai e Uikele, e tuanga tau nona, i a Yakilia. Oko loa i a Tuiva ma Kilika ki Te Wunui. Aka loa i a Kilika makeke. Aka oki i a Tuiva, e kiai na tau. E malulu te palapala.

Na wakailo wua taumua i a Kilika, ke onoono i a Puyaka, awe patua: e kovi kona ko wakamaua na tala taumumua, ma te wui wakamailonga ika, ma te wui tupuanga wenua, ma na toe meatu. Ko te mea ia na ye pau ai te kau o Yato ia. Teia te toe: tapi na wakawu laua ki te konga na akai i a Tuiva, awa e lipoamata loa te kau i te pakapakaelonga. Ko te mea la kave ake loa ki Te Wunui, olai loa te toe kau.

Oko atu loa te kau o Yato kiai. Wakatau velo loa ki te koko ma te koyo. Taumua loa i a Tuiva ko Watumoana, nana te maloyi ia; mate. Ko Puyaka, ko Vakaua, ko Te Kele, no Kilika. Ko Watumoana, ko Uikele, ko Vakauli, no Tuiva. Wakatau kamu loa te kau ki te lakau. Ke onoono atu la i a Tuiva ki te lakau a Kilika, ko tuku tawa. Mea loa i a Tuiva ki a Kilika, "Ti awa tau lakau, koa tuku tawa; tuku tonu." Tuku tonu loa te lakau a Kilika. Wakalele oki i a Tuiva ia ki a Vakauli; mate. Tokaluai te matenga.

E kiai na kitea te lelemainga o te koyo o Uikele, e Tuiva. Alai atu, na yoka i te kauanga pu. Patu atu te kaio, tautonu loa ko te mulimuli o te koyo. Wati te mata i loto o te kauanga o Tuiva. Ongotia loa i a Tuiva. Wakayinga loa, wuli pulou mai lunga o Vakauli, o tana tangata na mate. Kati ai mai lunga. Nana iloa wua, ka mate i ana. Eia i a Vakaua, koa tuwuli mai lunga o Tuiva. Ka vavayi ki tana kaio. E mea la na alaia e te tiniu ya mangungu loa mai lunga o Tuiva. No iai na kamunga kino ai e Vakaua. Yaula i a Kilika na palupalu i tona lae na pakia, i te vai i Taumalanga, lulu ake ki te kili welo. Kaka mai loa te leo o Tuiva ki a Kilika, "Kilika e, mate loa au." Aka mai loa i a Kilika, ko liolio i a Vakaua mai lunga o Tuiva. Take loa e Kilika i te ponapona vae, to io oki ki lalo ko te papatake. Mate loa i a Vakaua. Tokatolu ai te mamatenga.

Yaula i a Uikele ya la tatea wua. Welele to toe tokatolu: ko

539 Uikele, ko Te Kele, ma Puyaka. Wo loa tanu i a latou. Tanu loa la lalo o latou matutua na mamate taumua. Yaula i a Tuiva ma Kilika, kave loa e te tiniu ma o lau tawi lakau vavau i o laua konga ya pakia ke lelei. Lelei ake la. Wo loa ulu i te kau ma ola. Ke wo atu la na pau te tanu.

Wakakite loa i a Tuiva ki te wenua takatoa, "Wakalongo mai la kotou e te wenua. Ko Kilika kona e wakayaelea te muli wenua, ke no au ki te loto wenua ma te mata wenua nei leowia, ke awe tutupu ni manako kikino." Ka wakatu te tangata o te wenua, na oko te tokawolo o te wui tane i te vaia o Tuiva ki te tinomano ma tino welau. Wakatu oki tana tupele, totolo te tangata; koa tupele. E nei na oko mai ai ki te malama nei, kae e toe tamaki na wakatupu.

Fire [For English translation see 1: Beaglehole and Beaglehole, p.97, category 116--analyst.]

Ko te atua, ko Ngaliyeyeu, na aumai ki tona wata, ki a Te Ule. Kae awi i te wenua nei. Ko Ngaliyeyeu na aumai ki a Te Ule. Kitea loa i te awi. I te vaia ia, ka ni awi loa a te wui wata o te wui atua. I te vaia mua ya tutu mai a latou awi i te awi a Te Ule. Lili loa te atua o Te Ule, ko Ngaliyeyeu. Mea loa kiai, "Tamate tau awi, kae lomamai na wata o te wui atua ava awi i kinei tunu ai a latou ika. Tuku wua ke kai mata a latou mea. Ke onge awi tunu ai, kae ola latou. Talapaya loa, tapa na latou te awi." Tamate loa i a Te Ule i tana awi. Neneva wua te wui wata. Wo atu ki a Te Ule ulu awi, "Te Ule e, ko wea te awi?" Mea mai loa i a Te Ule, "Kae awi." Kai mata wua loa te wui wata o te wui atua. Ko Te Ule, maua mai tana ika, tutu ake tana awi, mumula; tunu ake tana ika, momoyo; tamate te awi. Pela wua lai.

Teia te tionga na maua i te awi a te atua a Te Ule; e lakau, e puapua. Vayayi loa te puapua. Ta loa wakakaulliliki te toe. Eia te ingoa o te mea kaulliliki, e kaunati. Ko te toe vayanga o te lakau, ko tuku ki lalo. Vavalu loa te konga la lunga o te kili o te lakau. Tuku loa te kaunati mai lunga o te konga ia, ko te ikanga tona ingoa. Ika loa la. E lua tu o te ika, patumata te toe, wakanati te toe. Oko mai ki te toe vaia, tala i a Te Ule i te tionga e maual te awi.

Seers [For English translation see 1: Beaglehole and Beaglehole, pp. 341-342, category 116--analyst.]

1. Ki Tamau e tane Muliwutu. Ko te wotunga, e tangata yivayiva. Teia te wui mea ka kitea; Te ika tauila, ke patupatu

539 tona lima ki te lima i te ika tauila. Patupatu ai ia. kitea mai te wui penupenu aitu. Teia te penupenu, te talo, te nimo, te malo, te lakau, te tiale.

Ko Tamau e wata no Te Laupapa. Me yau mai Wale ki ko nei, onoono atu ko tike te lenga, na momoyo. Tango, kai. Te taiva, te vete, te manini, --te wui ika katoatoa na momoyo, na tunu e tona atua ia. Ko tona mana ia o tona yilanga.

Teia na toe, ko te lomilomi make: E lima wati, patupatu wuatu ki te lima, lelei! E vae wati, patupatu wuatu ki te lima, lelei! E mata kamutia, mea wuatu, lelei. E manava tinga, patupatu wuatu, lelei. Kae vai lakau e wai inu. E lima wua. Oti ai.

2. Ko Walieu. E Tane Loto ia Walieu. Ko Ngaliyeyeu tona atua. Ko tona mana e awi. E ye tamate a te awi. E mumula wua peia. Ke mate te awi, ngalo te mana. Ka lulu mai te tangata maki ki tona wale. Ka takutaku ai i te atua. Kamuloa te wui maki lelei. Teia te wui maki: te tangata uluwia e te aitu, ka lelei. Te tangata maki kinokino ina, ka lelei. Te tangata maki ao potopoto, ka lelei. Te wui maki, katoatoa, ka lelei. Pe la katoa ki te wui ika liki, te malauila, te eye, te wuti kava, te wo, te kaloma, te atule pai: Me patu ai, makulu te manini tauila. Eia: ko tona yivayiva. O ti ai.

The story of Wua and Velo [see 1: Beaglehole and Beaglehole, p. 350, category 116--analyst.]

Ko Wua ma Velo, ni lua wai wakamailunga i lunga o te langi. Teia a latou wakamailunga. Kao wenake mai te kau mata nunui e kakao i te vave ao, koa talatala te kakai, "Te nei, koa wenake te kau mata o Wua ma Velo." E wakamailunga no te malolo ma te wui uluaki ika o mataliki. E wualai te tavatava, te ulua, te wono, ma te kau ika o mataliki. E wekake ai te wui uluaki ika e wakawiwi ai te wui tauanga wonu i te moana.

Wua and Velo are two gods who make signs on the sky. These are their signs. When the group of very large stars rise in the morning, the people say, "Here, the group of stars of Wua and Velo are rising." It is a sign of the malolo and the several first-born fish of mataliki. There come in to the reef the tavatava the ulua, the wono, and the group of fish of mataliki. There climb up the various first-born (first to come) fish that have met the many turtle pairs in the sea. This is something of which the group of large stars of Wua and Velo is a sign.

8: Beaglehole and Beaglehole--26 E-5 (1934-35) 1953 Pukapukans

539 E mea ko wakamailunga ki te kau mata nunui o Wua ma Velo. E wuai ma te talao, te wui ika, e wua to latou mai te katakata, te wapuku, te waloa, te eve, te unaliki, te loi. Ko na mea ia, e longo nui ai te kau mata nunui o Wua ma Velo. E onoono ai oki te kau e wangota ki te moana.

(The fish) are with roe--the talao, all the fish are with roe, the katakata, ...and so forth. Those are the things which make very famous the group of large stars of Wua and Velo.

E kakao ai ma te wui tupua o lunga o te wenua: mai te kaveu, te tupa, te kaipea, te kalama, te manu a Taua, ma te unga kukula, te unga uli, ma te unga vae yila, e te unga wuluwulu atua. Ko na mea ia, e wakamailungai na mata o Wua ma Velo. E nei e takoto mai ai ki te vaia o te taitangata wou nei, ke a latou iloloa te wakamailunga o na mata o Wua ma Velo ia. Pau ai loa te tala o Wua ma Velo.

There appear also the various creatures on top of the land, such as the kaveu, the tupa, the kaipea, the manu a Taua, and the unga kukula, the unga uli, the unga vae Yila, and the unga wuluwulu atua. Of these things the stars of Wua and Velo are signs. They have come down to the time of the present generation, that they may know the signs of the stars of Wua and Velo. The story of Wua and Velo is finished.